

THE
GREAT SIN
AND
FOLLY
OF
Drunkenness.

WITH A
PARTICULAR ADDRESS
TO THE
Female Sex.

*Wo unto them that are mighty to drink Wine. Men of
Strength to mingle Strong Drink. Isa. v. 22.
Be not drunk with Wine, wherein is Excess; but be
filled with the Spirit. Ephes. v. 18.*

L O N D O N :

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THE PREFACE.

THIS short Discourse is now made publick, in order to put some stop, by the blessing of God, to those Excesses which too much prevail among us, and which, while indulged, debase our Natures, as well as deprive us of all the Advantages of our Christian Profession.

In order to this purpose, I have endeavour'd to lay before Christians the great Sin and Folly of Drunkenness, which, if thoroughly considered, may be able to dissuade Men from the Practice of it; and if it has this happy influence on their Hearts, as well as their Understandings, they are here supply'd with Rules, or Directions for a more regular and prudent Conduct, and some of them such as are level'd at the Causes of that Epidemical reigning Evil, which we are here concern'd to encounter, and may therefore, if duly consider'd, and reduc'd into Practice, not

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a little conduce to a thorough Reformation in that particular ; I mean still with God's Grace, which is never wanting to any that will but make use of the Means.

And may that God, Glorious in Holiness, Fearful in Praises, doing Wonders, rouse and awaken a loose and careless Generation out of their supine and retchless Security, and by a real happy Metamorphosis transform those Brutes into Men, and those Men into Christians, Pure, and Holy, and Angelical: For such they must be here on Earth, if they expect to be as the Angels, or Saints, in Heaven, or indeed expect to be ever admitted to that Place of Purity.

And if any of them shall from my poor Labours receive any Benefit tending that way ; to Him be the Glory and Praise, who gives the Success, and worketh in us both to will and to do of his good Pleasure. For my own part, I shall think myself well requited by them, if what is charitably offer'd 'em, be as candidly receiv'd, and in their Humble Addresses to Him, that heareth Prayers, they shall please to remember their Faithful, tho' Unworthy, Monitor, and hearty Well-wisher.

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THAT I may make this Discourse as Useful as it is Seasonable, I will proceed in the following Method.

- I. I will *Inquire into the Nature of Drunkenness.*
- II. *Shew the Folly of it.*
- III. *Examine the most specious Pleas or Pretences for it.*

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IV. *Lay down some Rules, or Directions for a Prudent, Sober, Regular, Behaviour :*

And conclude with the Consideration of *The Vanity of all Sensual Enjoyments above the allowed Measures of Reason and Religion.*

I. I will inquire into the *Nature of Drunkenness*. And should I observe, that it consists in the immoderate Use of Wine, or other Strong Drink, which is indeed the true general account of it, I should tell you no more than what is obvious to every one's Observation. That which is less known, and therefore more fit to be inquir'd into, is, when the Use of such Liquors doth become immoderate, or how far a Man may go in the Use of them, without the Imputation of Drunkenness. Now the properest means of Satisfaction in this point, is, to consider the true Ends of Drinking, by the God of Nature intended ; for if we have a due regard to those Ends, we shall certainly keep within the Bounds of Sobriety and Moderation.

Now

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Now the true Ends of Drinking are the Preservation of our Bodies in Life, Health and Vigour, and a competent Recruit of Spirits in order thereunto. Drink, we know, dilutes and invigorates the Blood, in order to a freer Circulation, and more easy Distribution thereof into the several Parts of the Body : and not only so, but *in a due Measure, or Proportion*, helps to the digestion of our Meat, and is more or less nourishing it self. I say, *in a due Measure, or Proportion* ; for if we exceed that, it is rather destructive, it overcharges, oppresses, and weakens Nature, and, as you will see presently, is many ways injurious to the Health of the Body, as well as to the Faculties of the Mind.

What that due Measure, or Proportion is, must be left to every Man to judge for himself ; for the Constitutions of Men, their ways of living, and other Circumstances, are so various, that that quantity of Liquor which intoxicates, or disorders one Man, may be convenient, if not also necessary, for another : So that it's no more to be expected, that the same Dose should be pre-

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scrib'd to all Men, than that the same Suit of Clothes should fit them all.

And this, by the way, should oblige us, as to a great deal of Care and Circumspection with respect to our selves, so to a great deal of Candor and Charity towards others. For the Bounds of Sobriety infinitely varying with Circumstances, it is no easy matter for any Man, with all the Reason he is Master of, and with all due application, exactly to determine those Bounds in his own particular Case, or rather Cases; for these are many, and, as his Circumstances alter, become very different, as we shall have occasion to shew by some Instances. But how well soever Men may judge for themselves with due application, they have not always time or leisure for that: and thus it may sometimes happen, that Men, otherwise very sober and regular, may, thro' mere Inadvertency, and the unexperienc'd Strength, or Deceitfulness of Liquors, be overtaken with them before they are aware: And where this is really the Case, it's a very pitiable one. And as our most Righteous and All-knowing Judge will make allowances

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allowances in all such cases, so should we ; and that the rather, because, as we suppose any Persons habitually sober, we are to suppose, that how foully soever they might fall, they do rise again, and recover themselves by Repentance. And this surely is a Case very different from that of the habitual persevering Sinner: for it's one thing thro' the want of due Care to stumble into the Mire, and quite another to run into and wallow in it. This is the part of a Swine notorious for its Unclean-ness, even to a Proverb ; That is incident to Good Men, who are but Men at the best ; and, as they are such, may stumble and fall too without extraordinary Supports, which, for wise Reasons no doubt, are not always vouchsafed to any of us.

It were indeed much to be wish'd, that all those who thro' the general Course of their Lives are Sober, and Religious, would never fall, never at least into any deliberate or wilful Sin: And great pity it is, that when they have walked so far in the safe and pleasant Paths of Wisdom, they should at length venture out of their way, and

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to put their Credit, their Souls, and All, to a hazard. And this leads me to the

II. Thing propos'd, viz. *The Folly of Drunkenness*. King Solomon, speaking of Wine and Strong Drink, says, that *whosoever is deceiv'd thereby, is not wise, i. e.* (for the Expression is Tropical) he is very Unwise, or a *Fool*, a Title that wise King not sparingly bestows on the Sinner; and how well it fits the *Drun-kard* in particular, may be seen by the Effects.

But forasmuch as the Ill Effects of *Drunkenness* are too many to be reckon'd up all; we will confine our selves in great measure to those that more immediately concern the *Drun-kard* himself, and may therefore be presum'd more nearly to affect him.

And they are such as respect his *Soul*, his *Body*, his *Estate*, his *Credit*, or *Good Name*.

I. I shall begin with the *ill Effects* which *Drunkenness* hath upon the *Soul*, and reduce what I have to say to these three Heads, or Considerations.

That

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That Drunkenness is it self a heinous damning Sin.

That it engages Men in sundry other dangerous and deadly Sins.

That it incapacitates them for the due performance of all Religious, and even Civil Offices, or Duties.

1. *Drunkenness is a heinous damning Sin*, damning in its Nature, and, if Repentance do not intervene, in the Event too.

For it is a Transgression of that Law, which is implanted in our Nature, and common to all Mankind; nay, as far as it goes, and as far as it can, it destroys, and erases all the natural Dictates of Reason and Religion, and the very Use of Reason it self, without which, Religion can make no impression on our Minds, nor consequently have any hold of us.

Nor it is less contrary to Reveal'd Religion recorded in the Holy Scriptures, wherein, beside the express Prohibitions * of Drunkenness, and terrible † Woes denounc'd against it; we find it once and again declar'd in express, and most plain Terms, that *Drunards shall not*

* Luke xxi. 34.

Rom. xii. 13.

Eph. v. 18.

† H. v. 11, 12.

Hab. ii. 15, 16.

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inherit the Kingdom of God, 1 Cor. vi. 10. Gal. v. 21. and if they shall not inherit the Kingdom of God, what shall they inherit? The Kingdom of Darkness, with the Woes now mention'd Temporal and Eternal: They shall receive *the Wages of their Sin*, which is *Death*, or Misery everlasting, Rom. vi. 23. and have their Portion in *the Lake of Fire*, whereinto all must be *cast*, that are unfit for the Heavenly Kingdom, and are therefore *not* to be *found written in the Book of Life*, Rev. 20. 15. As ever then you do believe God, you are to believe this to be his Will and Pleasure: and I am now writing, not to Infidels, I hope, but to Christians.

2. *Drunkenness engages Men in sundry other dangerous and deadly Sins*. For *Wine*, as we are told, *is a Mocker, and Strong Drink is raging*: They dispose Men to Scurrility and Prophaneness, to light, obscene, and abusive Language, to Rage and Fury, to Uncleanliness and Sensuality, and in a word, to all manner of Debauchery and Extravagances: And tho' every Drunkard is not guilty of all, yet, as oft as his Spirits are inflam'd and disorder'd, so oft is his Reason

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son out of his own keeping ; so that for any thing he knows or cares, he may be guilty of any, or all, and may therefore pass for a kind of universal Sinner : and 'tis God's good Providence rather than the Drunkard's, if he does not fall, and fall frequently into the foulest and most flagrant Enormities. Let this be consider'd by him, in his lucid Intervals, if indeed he shall have any ; for that is more than he can reasonably promise himself after the very next Debauch. But

3. *Drunkenness is a Sin, that above all, or most others, incapacitates Men for the due performances of all Religious, and even Civil Offices, or Duties : And that partly by a natural Efficacy, and partly by its quenching of the Holy Spirit, without whose Influence poor feeble Man, since his Fall at least, can do nothing well and acceptably.*

(1.) Drunkenness incapacitates Men for those Duties by a natural Efficacy. And this is too notorious to need proof ; for so long as the drunken Fit lasts, the Man is not himself, his Reason is gone, and his Spirits so disorderly and irregular, that he is no more fit for the Exercises

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cises of Religion, or any manly Purposes, than his more sober Beast. And even then, when the Fit is over, or the visible Symptoms disappear, the inward Effects of it are like to continue to another Debauch, and so on to another, and another, if these be frequently repeated: So that neither is his Blood, nor consequently his Brain, cool enough for any weighty or serious Thoughts, for any Business that requires the Intention and Composure of the Mind; and much less for the Business of Religion, which is the most weighty, serious, and important Thing in the World.

(2.) Drunkenness incapacitates Men for Religious Duties, as it quenches the Holy Spirit, without whose Influences they can do nothing well and acceptably.

St. Paul tells the *Corinthians*, that *they are the Temple of God*, and that *the Spirit of God dwelleth in them*, 1 Cor. 3. 16. But we are not to think, that he would have vouchsafed to dwell in any of them as his Temple, unless they had first prepar'd and qualified themselves for the Residence of that Heavenly Guest: For he that *keepeth God's Commandments*, he it is that God dwells

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dwells in by his Spirit, 1 Joh. iii. 4. whereas Drunkenness and other Sensualities *quench the Holy Spirit*, Jude v. 19. 1 Theff. 5. 19. and render Men unfit and unqualified to be made Temples, or even Tabernacles of such a Holy, Divine Being, as *is of purer Eyes than to behold Iniquity*, and therefore, to be sure, of a purer Nature than to dwell, or delight in, such Sinks, or Receptacles of Impurity. And therefore, says the Apostle, *Be not drunk with Wine, but be filled with the Spirit*, Eph. v. 18. intimating by the Opposition, that we cannot be filled with the Spirit, and with Wine too; the Holy Spirit, according to an old Proverbial Saying among Christians, *loving dry Hearts*.

Spir. S. amat
sicca corda.

And now, *if any man have not the Spirit of Christ, he is none of His*, Rom. viii. 9. and if he has no Interest in Christ, or his Holy Spirit, to be sure he is utterly incapable of performing any Duties or Services acceptably Religious; it being the Spirit of God, or God by his Spirit, who, as he tells us himself, *worketh in us both to will and to do of his good pleasure*, Phil. ii. 13. 2 Cor. 3. 5.

I will.

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I will not deny, but that some who are inflam'd with Hot Liquors, may be, and sometimes are, no less warm in their Devotions, and perhaps so fluent withal, that they may seem to others as well as to themselves, divinely inspir'd; to such others, I mean, as neither have consider'd the Scriptures now cited, nor yet have Philosophy enough to understand, that such kind of Efforts may be the natural Effects of an overheated Fancy or Imagination, which the more it is exalted by such Liquors, may come so much nearer to Enthusiasm, or Phrensy, perhaps both; but will be so much farther off from true, sober, regular, steddly Piety.

2. *We are next to consider the ill Effects which Drunkenness bath upon the Body.*

And to say nothing of Morning-sickness, Head-achs, crapulous Clouds, and Surfeits, which are no contemptible Maladies, if, at least, their frequency be consider'd; there are the Gout, the Stone, and the Chollick, that terrible Triumvirate of Bodily Distempers, which, whatever other Originals they may sometimes have, are the too common Effects of immoderate Drinking.

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And these, that are too well known to be frequently mortal, would be yet more frequently so, but that they are prevented by some others more quick of dispatch. Indeed if we had a *Black List* of all such Diseases, together with the many different ways they have of invading the Drunkard; it would scarce seem possible for him, how vigorous and athletick soever his Constitution may have been at the first, to hold out long in a course of Debauchery.

For (to give you a Specimen only in some of the principal) where strong Liquors are drunk in large quantities, there must of course be many superfluous and disorderly Humors created in the Body; and if these do, as they are apt, inflame the Blood or Spirits, there may follow a Fever: If they stay long in the Head, they beget Apoplexies, Palsies, Lethargies, or other dangerous Distempers of the Head*, and most commonly, I think, a Complication of them: If they settle in the

* This is found too true by the woful Experience of those that are used to drink late or going to bed, as is observ'd and shewn by a late eminent Physician. Lower Tractat. de Corde, cap. 11.

Body,

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Body, they are the cause of Dropsies, Catarrhs, &c. If they do all go thorough, you may fear an Atrophy, or Consumption. And tho' some have escap'd beyond Expectation, and beyond all reasonable grounds of Hope; yet let the strongest of them know, that the Pitcher which goes often to the Well, is liable to innumerable Accidents and Chances; and it's a great Chance indeed, if it holds out long. And to imagine, that such large and oft-repeated quantities of superfluous and ungovernable Humors, as the Drunkard takes in, should do him no hurt, is as if a Man should fancy, that *Noah's* Flood did e'en leave all things exactly as it found them.

Indeed as Strong Drink seems to have the same Effects that Poyson hath (and 'tis by the Effects that all Poyson is known) so some do not stick to call it Poyson, always supposing the Dose large, if not also frequently repeated. It's true, this deadly Drink does not always destroy immediately, but neither does all Poyson do so. Some sorts there are, as we are told, will kill in three Years, some in six, whilst others do require

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quire yet more time for the fatal Operation. There have been those, that have taken rank Poyson, and by the mere Strength of their Constitutions have work'd it off, as they do a Surfeit, whilst others are laid down in their Beds, and in their Graves too, by one single Debauch. Some, again, have by degrees, and long use, come to bear strong Poyson, and that in such Quantities, as would quickly destroy others. Even so Drink of a stronger Body, or Spirit, and in larger proportions, may have the like malignant and destructive Nature, tho' it be slower in its Operation with one than another, and may, nay, frequently doth, kill surely, tho' it do not always, nor very often kill immediately.

But not to contend about Words, when the Effects are plain enough; it cannot be denied that there are, and must be some Reliques, some Humors left in the Body after a Debauch, which being of a poysonous or malignant Nature (call it what you please) do vitiate or corrupt the Blood, and in some Seasons more especially, join with other rebellious Humors, and invade the
Body

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Body with Diseases, sometimes such as are mortal, sometimes such as, tho' not mortal themselves, do bring in some others that are. So that he who has drank above the measures of Sobriety, if he do not immediately receive the *Fruits*, hath at least sown the *Seeds* of some Distemper; and as Death is the natural Reward, or Wages of Sin, so it's the natural and too common Effect of this.

But besides Diseases, there are, as sad Experience evinceth, Mischiefs and Injuries to the Body not a few, such as Murders, Maimings, Wounds, Bruises, and the like, as to which Drunkenness must plead guilty. And the Observation of the wise King above-cited, has no doubt been the Observation of all Ages. *Who bath Woe? who bath Sorrow? who bath Contentions? who bath Rabbling? who bath Wounds without cause? who bath Redness of Eyes? they that tarry long at the Wine, &c.* Prov. xxiii. 29, 30. And how can it well be otherwise, when they are so often, and so entirely under the influence of such inflaming Liquors, as are naturally apt to engage them in Quarrels, Broils and Scuffles,
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and that generally on very frivolous, not to say shameful Occasions? And who knows not that such Liquors have drawn many and many a Sword, and at the same time put them into the hands of mad Men, who when they are satiated with such kind of Liquors, come next to thirst after Blood? And yet as many as have been drawn in drunken Bouts, and as often as they have been used on other accounts, it must still, I think, be acknowledg'd, that where the Sword hath slain its Thousands, Drunkenness hath even by the way of Diseases slain its Ten Thousands. I speak this with respect to our own Age and Country, and some others; for I do not think, that we are to judge of all other Countries by our own, or even of all Ages by the present.

Thus do we see what the Drunkard is like to come to: And that loose Proverb of *Epicurus*, *Let us eat and drink, for to morrow we die*, may by a light change of the Words be brought more home to his case; *Let us eat and drink, for by this course, and at this rate of living to morrow we must die.*

Strange

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Strange! that that which was intended for the preservation of our Beings, our Life and Health, should be so often the Occasion, and very Cause of our Destruction; and yet, to our shame be it spoken, it is not more strange than true. But that we our selves, who are most of all oblig'd to preserve and take care of our selves, should give it Liberty and Opportunity, and even a helping Hand, to destroy us, this surely is not more true than strange. And if this be not a plain sign, and notorious Instance of Folly, I know not what is.

3. Consider we the *ill Effects which Drunkenness hath upon the Estate.*

He that will be an *Epicure*, said one, must first provide himself a large Purse. And surely his Purse ought to be large indeed, or Drunkenness is a Vice that will quickly empty and exhaust it; and were it not for the extreme Danger of his Soul, it were well for him, that his Days must be short, since he cannot live to his satisfaction without an Estate, and at his rate of living cannot long keep it. For beside the loss of his Time, and neglect of his proper Business, there are the daily Expences of a craving Appetite,

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tite, and frequent Extravagances in his drunken Fits, which will bring him so very low in the World, that how dearly soever he may love the Vice, he is not like to practise it long, having not wherewithal to maintain it. Alas! how many poor Tenants, and even Day-Labourers, may you see as Great in their Cups, and as Noble as Lords, throwing that away in a mad Frolick, for which, when restor'd to themselves, they become their own Accusers, and could almost be their own Executioners too?

Besides, Experience tells us, as well as King Solomon, that *Wine is a Mocker*, and *Strong Drink raging*: It will stir Men up to give such abusive Language, or to commit such Outrages, and injurious Actions, as do often require a good round Sum for reparation. To this may we add the silly and disadvantageous Bargains they are often gull'd into by such means; for when once the good Liquor has overcome a Man, it lies in any Man's power to over-reach him. And it is easy to observe, how that they who have abus'd themselves, and come under the Dominion of Sin and Strong Drink, are abus'd and impos'd upon by others,

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others, who watch for their Haltings, and are quick and subtle in finding out their Blind-side, and then take advantage of their Weaknesses: So that as long as there are Knaves in the World, the Drunkard must be a Fool, since he makes himself an easy Prey to those Vultures.

Thus may a plentiful Estate be soon lost, or rather squander'd away, and the Owner brought to Rags, and then to Cheating, Lying, and Dissembling, and all the shuffling Ways and Tricks, which the Want and the Desire of good Liquor do very commonly engage Men in.

And for those who have been always poor, poor they are like to continue, so long as Wine or other Strong Drink has the Ascendant over them. For These make not any Men rich, nor any thing like it, unless perhaps you will except their Faces. On the contrary, they have many ways to keep Men poor; for besides that the Men, we are concern'd for, more, I fear, than they are concern'd for themselves, will consume that at some Tipling-house in a Day or two, which may be wanted in their Families all the Week after; besides that

(as

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(as an Apostle hath observ'd) they make a kind of God of the Belly, and thereby forfeit all Title to the good Providence of the Almighty; this customary way of Drinking softens, emasculates the Men, loosens their Nerves, abates the natural Heat and Vigour of their Spirits, and thus renders 'em unfit for many kinds of Labour, impatient of all. And how shall a poor Man become otherwise than poor, if he will not labour? Idleness of it self were enough to make him a Beggar, or worse. And if Men were not so addicted before, Idleness inclines them to eat and drink to excess, having little else to mind but their Bellies. So that Drunkenness, on the one hand, makes Men idle; Idleness, on the other, as it were in requital, makes Men Drunkards; and betwixt the one and the other, they become a sort of Caterpillers, that without any of their own, devour other Mens Labours, and, as was noted but now, are tempted to lie and steal, and for a sorry Livelihood by the way of Thievery, they come (not unfrequently) to an untimely End by the way of *Tyburn*, and that thro' the just

R

Judgment

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Judgment of God for the Breach of his Laws, as well as those of his Vicegerents. Whereas, by an honest Industry, and frugal sober Conduct, they might live in Credit and Plenty too; and to say nothing here again of another World, would suffer in this far less than they are like to do thro' their Idleness and Debauchery.

Thus do you see, or may All see, if you will, how naturally apt rich Liquors are to make Men poor, and by their Poverty discover their Folly, that Poverty of the Soul, as we may very well call it.

4. Proceed we in the last place to the *ill Effects* which *Drunkennes* hath upon the *Credit*, or *good Name*.

What specious Names soever it may at present pass under with some sort of People well affected towards it, in former Days it was a scandalous Vice: and therefore, as the Apostle observes, *they that were drunk, were drunk in the night*, 1 Thess. v. 7. Accordingly *walking honestly* (or modestly) *as in the Day*, is by the same Apostle oppos'd to *Rioting and Drunkennes*, &c. Rom. xiii. 13. And the Priests of *Heliopolis* would never

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ver sacrifice to the Sun (their God) with Wine; for they always sacrific'd in the Day-time, when the Sun was up, and when, as they thought, he did certainly see them; and as Wine in their Sacrificial Feasts would have easily led them to Excess, so they prudently foresaw it would have tended to the dishonour of their God, as well as of his Votaries. And we read of a Practice of the *Lacedemonians* remarkable enough, and not unworthy of that well-disciplin'd People, that on their Festival Days they expos'd their drunken Slaves to the view of their Children, that they might see the Loathsomeness of that Vice, and have it in the Plutarch. Mor. greater Abhorrence and Detestation.

And surely Drunkenness is the same foul, beastly, shameful Vice, that it was of old: And tho' it may be doubted whether Men are ashamed of it now as much as formerly they were; it's apparent enough, that ashamed of it they are. Whence otherwise should it be, that at their merry Meetings they are so unwilling to have any Man of Sobriety and Reservedness among them? Any one that will not take off his Glass,

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as they speak, and do? Any one that will not be as mad, or as silly as they? And wherefore, think we, are the Names or Titles of Sots, Drunkards, Debauchees, and the like, most resented by those, whom they most properly belong to? Is't that the Names are more shameful than the Thing? Or is it not rather, that the Shamefulness of the Thing has made the Names as generally as deservedly scandalous?

And was it for this, O Man, that thou wast made? Was it to eat and drink to the full, and make a Sink, or Hoghead, of thy Body? No certainly: Man was design'd for much better and nobler Purposes, for the excellent Society of Pure, Holy, Blessed Spirits, and the everlasting Enjoyment of God himself, in whose Image he was made; and if he conforms himself to such Image, or Likeness, may expect the full Completion of his Bliss, the most consummate Happiness he is capable of. Whereas Drunkenness and Excess are the defacing of that Image, the debasing of our Nature, and a kind of Libel or Reflection upon Human Kind. And all Wise, Good Men, are asham'd of those, who do so far un-

man

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man and degrade themselves, as well may they, when, as we observ'd but now, they are ashamed of themselves. I would call them Beasts, and have 'em herded among them, but that they are sunk beneath even Them. The Beasts in truth, are generally sober, and drink only by the direction of Nature: To be sure they do none of them heighten their Appetites by Art, and a studied Epicurism, as our Debauchees do.

After all, it must be acknowledg'd, that there are Men in the World (if indeed we may call them *Men*) who glory in their Shame and Folly: but 'tis enough for our purpose, that it is in truth a matter of Shame and Folly, which they glory in; and this, I hope, is sufficiently prov'd.

III. But some *Pleas* or *Pretences* they have, which tho' they can by no means justify their Practice, (For what can justify such a foul, notorious, deadly Sin as Drunkenness is?) yet serve to inveigle and draw others into the same Follies and Inconveniences, and are therefore the most specious of them to be examin'd: And

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The 1st I shall consider is this, that a cheerful Cup, as they call it, is of excellent use to preserve, and to promote Love, Friendship, and good Neighbourhood.

But besides, that the common Drunkard is incapable of true Friendship (as Moralists both Christian and Heathen are agreed) besides that that sort of Friendship (if Friendship it must be call'd) is not like to be durable, or much worth, which, as one speaks, is begun in the Parlour, and concluded in the Cellar; I would have it observ'd, that this is an empty, idle, mere Pretence, in the Mouth of any one that is not to be satisfied with such a measure of good Liquors, as is sufficient for those Ends and Purposes. For admitting, that a prudent, moderate, seasonable Use of some sort of Liquors may cheer and sweeten Mens Spirits, and wonderfully endear them to each other for the present at least; yet the very same Liquors, in large and excessive quantities, may, nay often doth, produce quite contrary Effects, too frequent Experience confirming what Wisdom has told us, that *Wine is a Mocker*, and *Strong Drink*
raging ;

of Drunkenness, &c. 27

raging ; whence some become frothy and impertinent, extremely conceited and vain, as full of themselves as of Liquor ; and then it's no wonder, if they look down with contempt, and fall foul, or at least droll upon their Companions ; nor if these, on the other hand, fir'd at once with Strong Drink, Rage, and Resentment, are unable to bear it : So the former Professions of Love and Kindness, and mutual Endearments, are forgot, or laid aside, and the Scene is alter'd ; for out comes the Sword, or any other Weapon at hand ; and sometimes they lose their Lives, sometimes get Wounds, Bruises, broken Heads, or Limbs, in the fray ; and then it's high time for them to part, or to be parted rather.

I would not be understood so, as if I thought, that Men cannot innocently meet, and part good Friends, or perhaps better Friends than when they came together. This were to judge too hardly of Mankind, as tho' all Men were as weak, or mad, as some are, or that Men cannot behave themselves like *Men*, or reasonable Creatures. No, as it was before admitted, that good Liquors, if taken moderately and prudently,

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dently, are no ill Preservatives of Love and Friendship; so it would here be observ'd, that all Men may, if they please, be as moderate and regular in the Enjoyment of them, as some are. For God's Grace is never wanting to those, that are not wanting to themselves in the Use and Improvement of it; and his Grace, in concurrence with our best Endeavours, is abundantly sufficient for the attainment of Sobriety, as of all other Vertues. But the Mischief is, (and so the Great Enemy of Mankind would have it) that many Men are by no means satisfied with moderate Enjoyments, such as Natural Reason, as well as Christianity, prescribes. And when Floods of Strong Liquors are let in, they make many Breaches, but heal none: Tho' *Socrates*, a Philosopher indeed, but a Heathen, could have taught 'em better things, who being ask'd why he made so slender a Provision for his Guests, gave this short, but satisfactory Answer: *If they be temperate, it is enough; if otherwise, it is too much.*

My Neighbours or Friends come to my House, and I bid 'em heartily welcome, and make it appear by a cordial
Entertain-

of Drunkenness, &c. 29

Entertainment : They eat and drink with me to the satisfying of Nature, and a due Refreshment of their Spirits; and so far, surely, I have acquitted my self like a Neighbour and Friend. But now, if I would comply with the looser Fashion of the World, I must courteously invite them to a Fever, or a Phrensy, and even overwhelm 'em with Kindness. 'Tis a Favour, it seems, to oppress Men with good Liquor, and an Act of Friendship to give 'em more than their due in this sense also; tho' if they were not past all Sense and Reason, they could not but perceive how dear-bought their Entertainment is, at the expence of their Health, their Credit, and their Souls too, with a long Train of other Evils. And if this be an Instance or Sign of Friendship, they may see as much in their Swine, when they run themselves up to the Ears in Mud, and wallow in it very lovingly together for Company-sake.

The Learned and Ingenious Mr. Collier has expos'd this false Testimony of Friendship, by shewing in what terms a Letter should be exprest, when an Invitation of this kind is made, which I shall

30 *The great Sin and Folly*

insert, in order to put this too fashionable Practice in its true light ; and is as follows :

S I R,

‘ **I** F you please to do me the favour to
‘ dine with me, I shall do my best
‘ to drink you out of your Limbs and
‘ Senses, to make you say a hundred
‘ silly things, and play the fool to pur-
‘ pose, if ever you did it in your life :
‘ And before we part, you shall be well
‘ prepared to tumble off your Horse, to
‘ disoblige your Coach, and make your
‘ Family sick at the sight of you ; and
‘ all this for an opportunity of shew-
‘ ing, with how much Friendship and
‘ Respect I am

*Essay, part 5.
p. 163.*

Your Humble Servant.

But is it not a special Act of Friendship to remember our absent Friends with Civility and Respect, and drink to their Health and Prosperity in all Companies.

Why truly, if it be any Act of Friendship, we must allow it to be a special, or, if you please, a very wonderful one,
that

of Drunkenness, &c. 31

that Men should be so careful to remember their Friends, when they are in the ready way of forgetting themselves! and drink their Healths to the neglect and prejudice of their own! But upon an easy Examination of the matter, it will be found, that no Man is, or can be any whit better, either in Health or Prosperity, for their remembring him thus: So that all that will then remain to be pretended in the case, is only a parcel of empty unprofitable Wishes for our Friends, which yet are but a civil sort of Preface to a real Abuse; for such it is, when we abuse their Names, and profess'd Friends (I mean our selves) to Drunkenness and Excess.

But besides the remembrance of absent Friends, there's a loose sort of Practice got in among us, that of complementing, and (in the World's account) obliging one another by drinking the Health of every one present. And thus, whilst every Man of the Company drinks every Man's Health of the Company, it so comes to pass, that every Man prejudices or endangers his own. And 'tis well if, when they have done with that sort of Complements, they do

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not fall to Blows and Knocks, to Scoffs and Revilings, and all the foul Language, that a luxuriant Fancy, inflam'd with Wine and Passion, can devise. This, no doubt, you have often seen, and unless the World grow wiser and better, you often may see again. And truly this Health-drinking, as now-a-days it is manag'd, has a natural tendency that way; for one Health engages to another, that to a third, and so on in the *circular* way, till their very Heads turn *round*, and know no difference 'twixt Friend and Foe.

After all, I will not say, that drinking of Healths is simply, and in it self unlawful, tho' some of more Zeal than Knowledge are pleas'd to affirm it. For the Fault does not lie in the remembring, or wishing well to our Friends, but in the Excess, which too commonly attends it. And if we drink no more than is consistent with the Rules of Sobriety, I see no more Harm, or Inconvenience in remembring our Friends when we do, than when we do not, drink. True it is, and a just matter of Complaint, that this way of drinking has been, and daily is, very grossly a-
bus'd ;

bus'd; but every thing that is liable to be abus'd, is not in its Nature, or in all Cases, unlawful: And if all drinking of Healths were sinful, because many Men do thereby abuse themselves and others to Drunkenness and Excess; all drinking without Healths must be likewise sinful, inasmuch as Men are abus'd, and good Liquor is abus'd that way as certainly, tho' perhaps not so often, or so notoriously, as the other. But tho' I see no harm in a Health or two, where every Man is left to his own Time and Measures, and drinks no more than he otherwise would, and may without any the least degree or suspicion of Drunkenness; yet when I consider, on the other hand, that there is no real Kindness or Service done to our Friends thereby, and withal how apt the generality of Men are to exceed their bounds, and impose their Measures upon others, I could heartily wish, that that way of drinking, or at least all Impositions in that way, were quite out of fashion; it were better surely, infinitely better, it never were us'd, than that it should be us'd to the scandal, and notorious Violation, of our most Pure and Holy Religion,

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gion, and to the apparent Ruin of so many here and hereafter.

2. Another Pretence Men have for drinking is, that it puts away Cares, and Melancholy, and eases the Heart of any Pressures, or Troubles, that sit heavy upon it.

And since a competent Recruit, and consequently Refreshment of our Spirits is allow'd to be one of the true Ends of drinking, I do not see but that a moderate Use of the good Creatures of God may be not allowable only, but on some occasions necessary, or expedient at least; particularly and especially then, when Sorrow and Melancholy grow very oppressive, or the Cares of the World come so thick and heavy upon a Man, as to make him sink under the Load. Sure I am, that our God is best pleas'd with a cheerful Obedience, and likes not that Sacrifice which wants a Heart: And if good Liquors were taken only as Cordials, for the removing unnecessary Clogs or Pressures, they would be so far of good use to us even for the Purposes of Religion.

But as the best Medicines may be misapply'd and abus'd, so it is here:
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of Drunkenness, &c. 35

for *there is a sore Evil to be seen under the Sun*, that the more generous Juices, which, as we may easily believe, were principally design'd for the Melancholy and disconsolate, *Men of heavy Hearts, and ready to perish*, Prov. xxxi. 6, 7. are yet more commonly us'd, or rather usurp'd, by the Prosperous and Sanguine, such as have seldom, if ever, little, if any occasion for strong Liquors. And these, when they have them, know no Bounds or Measures in the use of them; but indulge to the very height of Intemperance, beyond the Appetites, or Powers of Nature. And thus do they waste and abuse the good Creatures, and take them off in such excessive quantities, that with their Sorrows, or overburdensome Cares, if any such they had, they drown all sober and serious Thoughts, and even the most necessary Cares, that of their Souls, and everlasting State not excepted. And when they have thus done, when they have drunk away all sense of Good and Evil, natural and moral too; it's no wonder, if, as they have more *matter*, so they have more *occasion* for *Tears*. And whatever Relief they may have,

or

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or seem to have, for the present, their Spirits are too volatile and tumultuous, to stay with them long; and as these do evaporate, they leave such Dregs or Sediments behind, as commonly make them much more melancholy and heavy-hearted than they found them: And this is so true in fact, that I may appeal to themselves, that is, to their own Experience, if they are not to be satisfied at a cheaper rate.

3. Another Pretence Men have for Drinking, and that a double one, is, that they would not be tax'd with Incivility, or the Affectation of Singularity. They think, or seem to think, it a piece of necessary Complaisance and Good Manners, to comply with all Companies, and conform to all the Fashions of the World, and that, as one would conclude by their Practice, whether they be good or evil, lawful or unlawful. And yet they should know, and 'tis strange if they do not, that where Sin or Duty is in the Question, Civility and Complaisance are of no weight or consideration. And he must be a Man of very little Wisdom, whatever his Civility be, who would oblige his Friends
(I speak

of Drunkenness, &c. 37

(I speak in the Language of the World, tho' I neither take them for Friends, nor his Compliance with them for an Obligation) who would oblige them, I say, so far as to wait on 'em even to Hell it self, and be *damn'd*, (a terrible Word, but more terrible Thing) *damn'd* in complaisance. It would be deem'd a very idle Question, whether a Man may be oblig'd to pledge another in a Glas of Poyson; for there is no one surely so mad, as to think himself so oblig'd, at least none but a mad Man can think so: And much less can any Man be oblig'd, in compliance with the Weakness or Wickedness of others, to incur the Displeasure of Heaven, and expose his own Soul and Body too to inexpressible, unconceivable, never-ending Misery, for which the whole World, if it were in his possession, would be no sufficient Recompence, no sort of Amends. And were it not an unaccountable piece of Civility, if indeed it were a Civility, for a Man to sacrifice his Health, his Credit, his Interest and Welfare, both present and future, temporal and eternal, to the unreasonable Humors and Capricios of such that have no true kindness for themselves,

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selves, and much less for others, as appears but too plainly in the case before us, I mean, in the Compliances they expect and require contrary to the Laws of Reason and Sobriety, infinitely displeasing to the Great Creator and Judge of the World, and therefore, without Repentance, infinitely prejudicial to all such presumptuous Offenders, and their Associates? And may we not appeal to the common Sense of Mankind, who are most Uncivil, or Unfriendly, they, who would tempt, would press, and in a manner compel Men to unworthiness, sottish Compliances, or they, who assert their own just and due Liberty, and will not be brought under the inhuman and tyrannical Laws of those who cannot, or will not govern themselves? Where we may observe, on the one hand, a not barely uncivil, but even barbarous Treatment; and on the other, only a just and necessary Refusal of Compliance: And if such Refusal do, as indeed it doth, imply a tacit Reproof, such Reproof is just and necessary too. And if that were all, what room could there be for Offence, or Exception? But indeed, however it be
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taken at the present, it's a real Instance of Kindness, and possibly may do them more good, than any of us may imagine; especially if they had many such Reprovers: For the frequent Repetition of just and necessary Reproofs, would be apt to make them at least more patient of Reproofs; and to bear Reproof well is a fair step to Amendment; as, on the other hand, to be past all Reproof is to be past all hopes of Recovery: And if there be any that will not bear the lightest, even a tacit Reproof, it's hard to believe, they will bear any other, how much soever they may stand in need of it.

But as Men have mistaken Notions of Civility, so have they likewise of Singularity; for however odd and unbecoming it may be to affect Singularity in trivial, or indifferent matters, it can be no Fault, sure, to be singular in Virtue and Goodness. Indeed, as the World goes, he must be singular almost, and very well resolv'd, and obstinate in Duty, who would be good. And when the World is generally wicked, corrupt and loose, foolish and vain, it's no wonder, that the best Reason should be
nicknam'd

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nicknam'd Obstinacy or Singularity, and the best things should be set at naught, and the wisest best Men represented and expos'd in the worst Characters: But therefore to set light by Wisdom, Sobriety, and Goodness, is absurd and foolish in a high degree; as if we should therefore chuse to be without a Light, because we are in Darkness; or when we are among the wild *Indians*, we should in the coldest Weather put off our Clothes for company. No, no, to be singular in Duty is Honourable, and sometimes even Heroical; and so much the more so, by how much the more singular a Man is. For what greater Commendation, I pray, is any Man capable of than this, that he is singularly good, that he surpasses the ordinary pitch and Attainments of Virtue; that he most punctually conforms to the Divine Will, and most faithfully imitates and transcribes the Divine Goodness; in a word, that he is so far from being corrupted by evil Examples, or carried away with the sly Insinuations of Seducers, that he bravely stems the Tide, and, maugre all Opposition, carries all before him, or if he fails in the

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of Drunkenness, &c. 41

the Enterprife, has the Glory, as he will have the Reward, of endeavouring it? And if fuch an one fhould be drest up in a Fool's Coat, or have odious Names bestow'd upon him; his Case comes fo much the nearer to that of his Saviour; and the plain *Engliff* of it is but this: He had rather be reproach'd or censur'd as an Ill Man by thofe that are Ill Men themfelves, than be fuch a one in deed and in truth. And for any Man to be afham'd of fuch a Character, is as if he fhould be afham'd to be thought wife among a Company of Fools, or fhould refufe to be happy, free, and at liberty, whilft thofe about him are, in the Pfalmift's Phrafe, *faft bound with Mifery and Iron*.

Having confider'd the moft fpecious Pretences Men have for *Drinking* (they do not fay *Drunkenness*, no, by no means, for that would fpoil their pretending, tho' that is the Practice which they are concern'd to juftify, or at leaft excufe, if they could) I will now proceed to the

IV. Thing propos'd, *viz.* to lay down a few Rules or Directions for fuch a prudent,

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dent, sober, regular Behaviour; and Management of our selves, as becomes us, not as Christians only, but as Men, or Reasonable Creatures.

1. And the first Rule shall be that of

1 Cor. x. 32.

St. Paul, Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.

I give it you in the Words of the Apostle, partly for its better reception, and partly because it is so general, as to extend to all other our Actions, as well as that which is the Subject of our Discourse, and may therefore be of more general Use.

God is to be glorified in all his Creatures, for that very reason that they are his Creatures; and He is to be glorified in them by Mankind, because Mankind by his special Order and Appointment have the Use and Enjoyment of them, as far as He sees needful or convenient, who best knows what is so. But He is on a yet higher account to be glorified by Mankind, because when they had forfeited their Lives to his Justice, He was pleas'd of his Infinite Mercy, and by his own Blood of infinite value, to redeem them. Accordingly, says the Apostle,

Apostle, *Ye are bought with a Price ; therefore glorify God in your Body, and in your Spirit, which are God's, 1 Cor. vi. 20.* And since all Glory is due to Him from us, it is but just, that all Glory be given to Him by us.

True it is, that our God is in Himself, and his own Fulness, infinitely Glorious, as well as Blessed, and that all our Praises, and all our Performances do really add nothing to his Glory more than to his Happiness. And yet are we warranted by God himself so to speak, as if his Glory were really advanc'd by our Praises, and other Religious Performances. For as in his own Scriptures He is said to grieve, and to repent, when He deals with Men, as if He had repented of any Favours shewn them ; so He is there said to be glorified and magnified by Men, when their Esteem and Behaviour are such, as would, if any thing could, redound, and add to his Glory : So that in respect of our Behaviour, as well as of the Recompence of Reward, the Case is much the same to us, as if his Glory were really capable of Addition.

Thus

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Thus by an actual Intention of his Glory in some cases, and a general, habitual Intention of the same in all Cases whatsoever, our most indifferent Actions, and common Offices of Life, will many of them be adopted into the Family of Religion, and become truly and acceptably Religious, and all of them sanctified so far as is needful, so far, I mean, as not to unhallow our Religious Services, or render us unmeet to be Partakers of any Gospel Privileges or Blessings.

Now that we may bring our Rule home to our Subject, we may, nay, we ought to intend the Preservation of our Lives, the Health of our Bodies, and a competent Recruit, or due Refreshment of our Spirits, in eating and drinking: but then we are to intend them only as Ends subordinate, and subservient to the Glory of God; and if we do so, that is, if we intend and desire them, that we *may live unto the Lord*, and serve Him with greater Vigour and Alacrity; if pursuant thereunto, we on all fit Occasions, and especially at our set Meals, and in our solemn Devotions, do bless and praise Him for the use of
the

the good Creatures He has given us, and beg his Blessing thereupon; and not only so, but are temperate and sober, and every way regular and inoffensive in the use of them, as He has commanded us; if (as I say, and would here suppose) our Behaviour is such; we keep to our Rule, and take the right way of glorifying God: For to obey Him, is to own and honour Him as our Lord; and such a practical Recognition is the best, and most unquestionable way of owning his Sovereign Authority to command and govern us: And not only so, but by our Temperance and Sobriety, and other Acts of Obedience, we shew to the World, how Holy, Wise, and Good, as well as how Great and Powerful, our God is, who is the Author of all that is good and excellent in us.

2. Let him, that would avoid the Sin of Drunkenness, take care, that he do not indulge himself to the utmost Bounds of Sobriety.

The Reasonableness of this Rule may appear from these two Considerations:

1. That we are generally at a loss, as to the utmost Bounds or Measures of Sobriety.

C

2. That

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2. That if we did know them, the indulging them would be venturing too far.

As for the former, it is not an easy matter to discover the said Bounds in any, but it's impossible to discover 'em in all cases; and that for the reason above suggested, *viz.* that they are not fixt, or always the same, but do vary, and vary often, with Circumstances that are numberless, and many of them out of our reach, or power of discerning them. And this is so true, that not only different Persons, but even the same Persons at different times, are therefore oblig'd to very different Measures.

Indeed it is a matter of general Observation and Experience, that our Heads cannot bear that quantity of strong Liquor at one time that they can at another. And tho' the several Reasons hereof are not so well known, or consider'd; yet something may be said, and something considerable, to that which seems most worthy of Consideration, I mean the Variation of the Temper of our Bodies, and especially of the Blood and Spirits, arising from the different Temperament of the Air, especially

of Drunkenness, &c. 47

cially in the different Seasons of the Year.

It is well enough known, that the Heat and Effervescency of the Blood are generally greater in the Spring, than at other times; and for that reason many who are sickly, and have a due regard to their Health, do in that Season usually breath a Vein, and withal are more sparing and regular in their Diet. And it was the Wisdom of the Church to chuse that for the chief Time of mortifying the Body, which is then requisite on a Physical as well as a Religious account. And if, when the Blood and Spirits are in their Exaltation, the Brain is, and must be of course, more easily intoxicated on the accession of new Spirits; it's a plain case, that whoever would preserve their Sobriety as well as their Health, must be more careful of themselves, and submit to a lower Regimen then than at other times.

But if we did understand the precise Boundaries of Sobriety, the indulging them would be venturing too far, and that with respect both to our own Safety, and to our Profession as Christians.

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When Men will be venturing as far as they think, or fancy they can go, they will be too apt to go farther than they ought : For to venture so far is to walk on the brink of a Precipice ; and he that will do so, may see his Folly too soon, or rather too late : For in such a case to make one false step is to fall ; and when a Man is falling down a Precipice, he cannot easily stop himself till he comes to the bottom.

Suppose we however (for, for Argument sake we may suppose any thing) suppose we, I say, that he who ventures often, and ventures so far, *i. e.* to the utmost Bounds of Sobriety, should escape beyond the utmost Bounds of Belief ; there is something still behind that may deserve to be consider'd ; that is, that such a frequent, liberal indulging of a Man's self is very disagreeable to his Profession as a Christian.

It may be a Question, tho' not very material, whether they, who, in the Prophet's Expression, *are mighty to drink Wine, and Men of Strength to mingle Strong Drink*, may be charg'd with *Drunkennes* properly and strictly so call'd ? But it's past all doubt, and there-

of Drunkenness, &c. 49

therefore past question, that they are guilty of *Excess* in a high and scandalous degree, and that such as the Prophet's *Woe* does particularly belong to, *Isab. v. 22.*

It may also be a Question, whether those may properly be said to be drunk, who have drank but little in comparison of the former, and do still retain a competent use of their Limbs and Senses, yet are so far seiz'd and disorder'd, as to become talkative and impertinent, or apish and ridiculous, vainglorious or quarrelsome, or extravagant in any kind? But it's evident and clear, that all such Extravagances do very ill suit with our Profession as Christians; for the Religion we profess, as it is most pure and holy, so it is a most weighty and serious thing, and requires a suitable Temper and Demeanour; and tho' it denies us no reasonable Gratification of our Appetites or Senses, it doth (and to be sure has *Reason* of its side, when it doth) deny us all such as are *unreasonable*, and especially such as wou'd deprive us of our *Reason* it self, and by dismissing that our Guard, lay us open to the Enemy, to all manner of Temptations.

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As ever therefore we would keep within the bounds of Sobriety and Religion, we must keep possession of our Reason, as ever we would have *Discretion* preserve us, we must preserve it, and not suffer the Brute to lord it over the Man, not suffer our brutal fleshly Lusts or Appetites to prevail and triumph over our Reason; for when that is dethron'd, the Man is vanquish'd, and his Glory gone: and if he has still the outward Resemblance of a Man, so has a Monkey, and perhaps (if it were worth the while to draw the Parallel) the Resemblance would hold in the Extravagances of both.

3. Let him that would be sober, avoid all loose debauch'd Company, as far as his Circumstances permit.

If Men of Business have sometimes a fair allowable Pretence for entring into such Company, they have a much fairer and better one for leaving it, when their Business is over; but neither have they, nor can they have, any fair, or even tolerable Pretence for staying so long, till they are unfit for all manner of Business.

IF

of Drunkenness, &c. 51

If thou hast no Business, thou hast no Business to pretend for engaging in such Company, and art therefore the more oblig'd to avoid it, there being very little, if any thing, to be got by it, but Ill Manners, an ill Name, a distemper'd Body, a light Purse, and a heavy Heart, and a heavier Account hereafter, with other things of like nature.

But perhaps for these and sundry other Evils there are Remedies to be expected from such thy Companions ! I ask then, Will they, who invited thee to a Fever, or a Surfeit, or other Distemper, restore that Health to thee which is destroy'd, or impair'd by *their* means ? or will they be so kind as to bear thy share of Torments and Afflictions here, or hereafter, and suffer for *thee*, as thou hast acted for *them* ? But if they neither will, nor can be so much thy Friends, as having abundantly enough to suffer for themselves ; yet will it not be some Ease and Comfort to thee in the unquenchable Fire, that thou wast not the only Fool in the World, but hadst, and wilt there also have, Company enough ? No surely : The Rich Man in the Gospel may satisfy
C 4 thee

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thee of the contrary, whose great Concern for his Brethren, doubtless, proceeded from his greater concern for himself, who, as we may well suppose, had a hand in corrupting them, and was therefore in Justice to suffer the more on their account, if at least they did not repent within the time of Acceptance, that of this Life.

As ever therefore thou wouldst be sober and wise, thou art to shun the Company of such as are neither, and more especially of those, whose Business is Drinking, and whose main Care and Study is to promote it, who are unfit for any solid or useful Discourse, and let what will become of the World, or even of themselves, will be sure to have an Eye, *both Eyes*, at the Glass. For such Company is contagious, as catching, and withal as dangerous, as the Plague, indeed infinitely more. They are a kind of Murderers by Trade, or Profession, and especially of the Soul, which whatever they think (if indeed they are capable of thinking) is the worst sort of Murder. And if thou art not as unthinking and as inobservant as they, it will appear to be thy Wisdom, thy

of Drunkenness, &c. 53

thy Duty, and thy Interest, to avoid all such, and keep out of all danger of Infection.

4. Let him that has a due Sense of the Guilt and Folly of Drunkenness, neither press any to drink beyond the bounds of Sobriety, nor comply with those that do.

You have here two Rules in one, and I put them together, because there is a dependence of one upon t'other : For to press Men to drink above their Measures, is therefore sinful, because their Compliance would be so. And this holds, whether Men are strong or weak, able or unable to bear much Drink ; for the Excess is the same, whatever Notion they may have of Drunkenness.

And to what has been said before of such Compliances and Impositions something here may be added. It was a Law of the *Medes* and *Persians*, and, as such, unalterable, that none should be compelled, but every Man left to his own Measures of Drinking ; and that being an excellent Rule of Morality, and the Practice of those Heathens conformable thereto ; we have (thro' the Divine Care) both the Law and Practice recorded in our Holy

Esth. i. 8.

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Scriptures for an Example to all of us, and to the shame of some.

The Disciples of *Mahomet*, that Grand Notorious Impostor, were forbid the use of all Wine; and whatever was the reason of such Prohibition, the generality of them have ever since (if at least we may believe them) abstain'd from it religiously: And what may they say, or think, of such profest Christians as are guilty of Excesses in that kind, and those frequently repeated, and not so only, but of pressing, and even compelling one another thereunto?

And what can such Christians think of themselves, who make themselves accountable for a multitude of other Mens Sins, as well as their own, and draw down upon their own Heads the heavy dreadful Woes of the good old Prophets? *Wo unto them that rise up early in the morning, that they may follow Strong Drink, that continue until Night till Wine enflame them. Wo unto them that are mighty to drink Wine, and Men of Strength to mingle Strong Drink,* says the Prophet *Isa. v. 11, 22. Wo unto him that giveth his Neighbour Drink, that putteth thy Bottle to him, and makest him*

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him drunken also, that thou mayst look on their Nakedness, saith the Prophet *Habbakuk* ii. 15. And lest this should be made a matter of boasting, as we know it is in our Days by some, he adds in the next Verse, *Thou art fill'd with Shame for Glory*: As if he had said, What thou may'st possibly take to be thy Glory, is really and truly thy Shame. Whether this be the primary Meaning of the Words, or not, the thing is true: For where, I beseech you, where is the Glory of such doughty Performances? or rather, how mean a thing is it, how ridiculously vain, to triumph, as in their Pot-valour some do, not over Enemies vanquish'd in the Field, but over their particular Friends, or over-civil Companions? And all, forsooth! because a Firkin is not so capacious as a Hogshhead: For the Reason, if there be any, must lie in the holding of Liquors; and then the Glory of the Hogshhead must be greater than Theirs: For after all their (Glorious!) Achievements, they must own, that the Hogshhead will hold more Liquor than they, and which is more considerable, doth thereby answer its chief End and

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Design ; which cannot be said of any Human Kind , who are made for much better and nobler Purposes, or, I dare to say, they had better not to have been made at all.

5. Let him that would keep himself sober, see that he be always well, or innocently imploy'd.

We have already observ'd, that Idleness naturally tends to Drunkenness ; and our present Rule is a just Consequence, or Inference therefrom. For if we would avoid Drunkenness, we must avoid it in its Causes, and one of these, and one of the chief, being Idleness, it follows easily and naturally, that whoever would avoid that, must avoid this.

Here then it were worth our while to find out Employments for all sorts of People sufficient to keep them from the one, and so from the other of these Vices. But that is the Business of a late Excellent Discourse (intituled *Winter Evening Conferences*) which, if it were as generally read and consider'd as it deserves, might have some good Influence on all, or most, and more especially on those, who by their way of living

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living (if we may call it *living*) seem to have too much time lying upon their hands.

Something however may be observ'd here in a general way, and with convenient Brevity.

As for those who live by their Trades, bodily Labours, or other Callings and Professions more noble and ingenious, that very Consideration, that they must live by them, should in all reason be sufficient to oblige them to Industry and Diligence therein; and if they be diligent and honest withal, they will rarely want Employment, or if they should, they will have so much the more leisure for Religious Employments, which will sanctify the other, and give them a better Title to God's Blessing on their honest Labours, and (which is the thing I particularly aim at) will keep 'em out of the Road of Temptations to Drunkenness and other Vices.

But others there are that have no particular Trade or Profession, and they are of two sorts, those that have Estates to live upon, and those that have none.

A Word or two to each.

As for those that have Estates; they have

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have Business enough to manage them to the best advantage, to instruct and govern their Families well and wisely, to serve God in publick and private, to serve their Country in their respective Stations, to make Peace among Neighbours, right the Oppressed, with other good Offices not a few: And that they may be qualified for all, and every of these Offices, it is one great Business of theirs to apply themselves to such Studies, as are requisite on all occasions; and still they are to remember, that they have Souls to be sav'd, and are so far from being exempted from the common Duties of Christianity, on the score of their Estates or Titles, that on those very accounts they are oblig'd to a greater Thankfulness and Love of God, by whose special Providence and Favour they are advanc'd above others, and withal to the manifesting of such Love and Thankfulness by a greater Obsequiousness and Diligence in his Service.

Here then is Business enough for the greatest Gentry and Nobility, Business so proper, so becoming, so necessary to them, either as Men, or Christians, or

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as Men in Office, Wealth, and Authority, that they would be very unworthy of one or other of those Titles and Advantages, if they neglected any part of it ; Business, that would make them still greater, and more eminently useful in their Generation, and (which may render it yet more acceptable and inviting to some) Business, that would at once imploy and divert them : For in such an agreeable Variety each new Business is a Diversion, as it takes off or abates any Fatigues of that which preceded it.

However, it will not be denied, that there are other ingenious and innocent Diversions, which in the Intervals of Study and Business are not barely allowable, but sometimes requisite for Persons of Quality and others too ; and if they be generally *well*, always *innocently* imploy'd, they come up to the full Purport and Design of our Rule.

But some there be, and not a few, who neither have Estates, nor yet any particular Callings, Trades, or Profession, and perhaps are past the Age of learning. And for these there are so many Employments innocent and useful, and whereof they are capable, to be

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be found in the World, that they need not be long to seek for such as are proper.

Nor will I reckon Wars in the number, since, of all Trades, a true Disciple of the Prince of Peace can least approve of that of killing and slaying: For tho' Wars just and necessary, as far as they are so, are undoubtedly lawful; yet they are neither, when they proceed farther, and become a Trade, which is the point in hand, and which there is less need of, because the Seas and foreign Plantations would supply them with great Varieties, and indeed are in want of 'em all, of all, I mean, that are not well provided for at home; and there surely they may have Business enough, such as they may not barely live by, but live as well as they need desire, or can reasonably expect, in such an uncertain World. And if those of a more bold or aspiring Genius would in greater numbers venture abroad, there would be more Employment and better Entertainment for the rest, who had rather tread on firm Ground, or are so wedded to their native Country, that they allow of no Reasons for a Divorce.

However, as the World now goes,
one

one innocent Employment or other may be found; and if Men should not get a competent Livelihood thereby, their honest Industry would better recommend them to their Neighbours, and either find, or make some of them Friends. And if they are receiv'd into their Houses, it is but just and reasonable, that they be serviceable and assistant to those that maintain them, in the managery or oversight of their Concerns, and as faithful and diligent in their Business, as they would, or ought to be, in their own.

And if there be any, as I fear there are, more than enough, that have no Inclination to any manner of Employment of good use and benefit to themselves, or others; I see no reason (extraordinary Cases of necessity excepted) why they should be maintain'd by others: And St. Paul saw good reason, why they should *not*, when he gave command, that if *any* would *not* work, *neither should they eat*, 2 Thess. iii. 10. Indeed to maintain such, is plainly to encourage them in Idleness, and other consequent, or concomitant, Vices; particularly, and especially, that which
has

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has brought them into our Discourse, And the withholding of all such Favours may perhaps awaken them, and oblige 'em to consider, whither such Courses will naturally tend, if not timely re-form'd. And thus may Necessity bring them to Wisdom and Industry, which seems to be the Sense of the Satyrists, when he says, as we commonly render his Words, * *The Belly is a Master of Arts*, of many good and useful Arts, as well as of many bad ones.

6. Let him that by frequent Excesses is come to an inordinate Love of Drink, take care to correct his vitiated Appetite.

There are false Thirsts and false Pleasures acquir'd by a too frequent and over-free Indulgence; and Men are apt to conclude, or fancy rather, that their Bodies do require what their Appetites call for. But that is their mistake; for our Bodies generally require less than our Appetites, especially when these are vitiated, as they are apt to be, by customary Excesses. And therefore, instead of indulging, we ought, and

* Magister Artis, Ingenii; largitor Venter. *Persons*
should,

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should, if we were wise, endeavour to correct them. And tho' this cannot be done without some little Uneasinesses at the first, it ought to be done howsoever: And I am apt to think, that but two or three Weeks obstinate Denial of the Appetite will cure it, as far as it needs to be cur'd. And then would I pray them to consider, what are the little Uneasinesses of such Denial, in comparison of those acute and lasting Pains and Diseases, which, as ye have seen above, are the usual Attendants, yea and natural Effects of Drunkenness? and especially in comparison of those everlasting Torments, which the Drunkard must endure, if he will endure *nothing* here to escape them? I say *nothing*, because those little Uneasinesses, as they are nothing in comparison, so they are next to nothing in reality, at least if the edge of them be, as it may be, abated, and taken off by Art, or wise Management.

For this purpose it is advisable, that the Parties concern'd, and inclin'd to reform, do carefully abstain from Salt Meats, and such other things, as are naturally apt to cause Drowth or Thirst, and

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and are therefore us'd by some on purpose to raise that Appetite, which is rather to be allay'd.

If such Abstinence will not do all, it may do something; and more may be done by eating some sorts of Fruit, or other things, that are moist and cooling, as the Thirst comes upon them, which will come at length by these, and the like means to be totally vanquish'd. And thus may the Man that was a Slave to an imperious Appetite, become perfect Lord and Master of *himself* and *it*, and perhaps as sober and as good a Man, as the best of his Neighbours.

But if there be any, whose Senses have been so indulged, as to be grown too delicate even for such a Method; they may, at least, and may, I think, without any manner of trouble, day after day, or week after week, abate more and more of their former Measures, and make proportionable Abate-ments in the Strength of the Liquors they drink, till at length they come down to the allow'd Measures of Sobriety.

I am the more particular in this matter, because there are some (I hope I
may

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may say many) who are very sensible of their Errors, and sometimes are resolv'd, or seem resolv'd, to begin to reform, but find their Appetites too strong, or rather too prevalent, partly, I conceive, thro' the omission of these and the like Means or Methods of correcting them; but chiefly thro' the omission of such as are to be the Subject of our next Rule.

7. And lastly, Let him that would reform effectually, make use of such Means as Religion hath prescrib'd in the Case.

It hath already appear'd, that without God's Grace we can do nothing well and acceptably: And now he that would have God's Grace, must make use of the Means God himself has prescrib'd for the obtaining of it. These are, Prayer both publick and private, and a due regular Attendance to the Word and Sacraments. And if any of these are despis'd (and despis'd they are, when wilfully or causelessly neglected) God is despis'd: For to despise God's Ordinances is to despise God himself, and then who can doubt, but that to despise Him in such a manner, is to forfeit all Title

to

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to his Grace and Favour, and consequently to the very possibility of attaining Sobriety, and other Habits of Virtue.

But besides the instituted Means of Grace, there are other Religious Means very useful and proper for our Penitent Debauchee, among which are to be reckon'd Fasting and Alms, and especially a frequent and a serious Application of the Mind to such Considerations, as may secure him from a Relapse. I will instance in One only, viz.

The Vanity of all Sensual Enjoyments above the allow'd Measures of Reason and Religion.

A Consideration, that may be of excellent use, not as a Means only, but as a Motive withal, to such a sober, regular Behaviour, as is here recommended, and doth therefore deserve, and indeed require some room in this Discourse.

What fruit had ye then in those things whereof ye are now ashamed? was an Interrogatory of the Apostle to some Christians of his time, that had formerly been Heathens, and liv'd like Heathens in sensual Pleasures; and such an Interrogatory as hath the

Rom. vi. 21.

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the force of a Negation. And then surely the Conclusion we would draw from it, is undeniable, that all such Pleasures, or Enjoyments, are fruitless and vain: For, I hope, it is no question but they are as fruitless now as ever.

Here then we might leave them under the Apostolical Censure or Condemnation imply'd in the Words. But because our Sensualists are sunk too far into Flesh and Sense to be wrought upon by Generalities, we will descend to Particulars, the rather, because the Vanity of such Enjoyments will appear, upon an easy Examination, and that, whether we consider them *as short-liv'd*, or *as they are allay'd and embitter'd* by many Cares and Fears, Sorrows and Disappointments; or else as they are at best but a *poor mean sort of Enjoyments*, *unworthy of a Rational*, not to say Angelical, *Nature*.

1. As they are *short-liv'd*. So they are, and must be, because they are of no longer continuance than that of this Life. *In the Resurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven*, says our Blessed Saviour, *Mat.xxii. 30. Meats*
for

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for the Belly and the Belly for Meats, but God shall destroy both it and them, says his Apostle, 1 Cor. vi. 13. and in the same Epistle, *It is sown a Natural (or rather Animal) Body, it is raised a Spiritual Body ---and Flesh and Blood cannot inherit the Kingdom of God,* 1 Cor. xv. 44, 50. All which Texts put together do amount to thus much, that the Bodies, which the Righteous are to be rais'd with, tho' the very same that they have now, yet will not be gross, fleshly, corruptible Bodies, as they are now; and as they will not crave, so neither will they *need* Meat, Drink, or other Carnal Enjoyments, how necessary soever any of these may be to our Subsistence or well-being here; but they shall be raised with more Spiritual Bodies, such as the Pure and Holy Angels have, if indeed they have any (for that is a Question among the Learned) such, at least, as will no more need or desire any carnal Enjoyments, than the Angels themselves: For their Bodies are to be refin'd, and refitted for the then enlarged Capacities of their Souls, and both their Souls and Bodies shall freely and fully enjoy such Pleasures, as are every way agreeable to their glorified State.

As

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As for our Sensualists, and other *Children of this World*, as our Saviour calls them; it's a Question more difficult than necessary to be resolv'd, whether they, who have set their Affections on this World, and the things that are in it, will not be always hankering after them, when they are out of it? But it's enough to our purpose, that in their future State they cannot enjoy them. And if they shall be (as perhaps they may, and must be) always craving what they can never enjoy; that is, to be look'd upon as a part of their Punishment, and that the more unsupportable, because it is a Punishment of their own making, the natural Fruit of a Sensual Life.

Let us then for once (for Argument sake only) suppose a Man blest with all the Advantages this World can afford him, and as happy withal as his Five Senses can make him: Let him wallow in Pleasures, and take his Fill to the very Dregs of Old Age: Why, his Life it self, without which he is incapable of enjoying any thing else, even at the longest is but short; and as the Divine Oracles represent it, a *Dream*, a *Shadow*: So short to be sure it is (and, if possible, shorter) in comparison of that Life,
D which

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which our Voluptuary forfeits for all Eternity.

But as short as it is, he may outlive his Pleasures, he may, because he must, submit to the unalterable Law of his Nature, and fatally sink under the weight of his Years, and thro' mere Infirmary, or natural Decays, lose all the Gust of his former Delights, when the once most admir'd and pleasing Entertainments will be none to him, that has with the use of his Senses lost all the relish of sensitive Pleasures. And since by the same Law of his Nature those Decays would be gradual; we may, nay, must suppose a gradual abatement of his Pleasures from the date of his declining Condition, which the longer he lives, will make such abatement proportionably greater. And indeed even on our large Supposition there are many necessary Deductions to be made out of his Term of Years; for much of his Time would unavoidably be taken up in Sleep, Business, impertinent Company, and a thousand other things foreign to his Design of gratifying his Senses, and obstructive of it.

But this is to pass for an Over-liberal, that is, a mere Supposition, it being so far

far from a real Case, that no Man ever could, or can with any kind of Certainty, or reasonable Assurance, promise himself here the entire, uninterrupted Pleasure of one single Day, or even Hour.

No, no, we are all Children of *Adam*, all therefore in a state of Exile, here banish'd from the Garden of Pleasure, that Earthly Paradise, and know not so much as where it lay; tho' we know what is infinitely more worth our knowing, we know there is a Paradise still in being, a better Country, that is, an Heavenly, which we are therefore oblig'd the more to seek after: And for our Encouragement we know too, that it is to be found by any, by all that will but make use of the Means.

Here then, as *we have no continuing City*, so we are to expect no continuing Pleasures, but what Religion, the true Wisdom, affords, whose *Ways are indeed Ways of Pleasantness and all her Paths are Peace*; and those not less, but rather more so, generally at least, when her Votaries do suffer for her sake. But

2. As all sensual Enjoyments are *short-lived*, so they are all *embitter'd* or *allay'd* with Cares and Fears, Sorrows and Disappointments. D 2 As

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As Sensuality was no doubt one of the Ingredients of that complicated Sin, which first brought Death and Misery into the World, so it still retains its malignant Nature, and still the old Observation holds true, that *Man that is born of a Woman is, as of few Days, so full of Trouble*; tho' it holds more especially, where that Sin of the first Woman is retain'd, pursu'd, and cherish'd, which besides the Miseries common to Mankind, has many additional ones of its own for its obsequious, devoted Slaves; indeed so many, that I cannot pretend to an Enumeration of them. But of this there is no great need, since, as they are few, who have not one time or other made the Experiment, and made it to their Sorrow, so there are none but may be wise at a cheaper rate, I mean, by the Experience of others, who have courted and pursu'd those Pleasures to the height, but in all their wild inordinate Pursuits have found either *less* or *more* than they desir'd. For when they have tried one, and been cloy'd and tir'd out with it, they have had recourse to another, and then to another, and another, till at length, after a perfect Fatigue, and unpleasing Discovery of the Emptiness of all,

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all, they have with the wise and over-experienc'd King *Solomon*, come to this, Unwelcome perhaps, but True Conclusion, that *all is Vanity and Vexation of Spirit*. And that Man, who after the woeful declar'd Experience of others, and especially that of the said King, recorded no doubt for a Warning to us all, shall still dream of a long, undisturb'd, unallay'd Gratification of his Senses, has as slender a share of Wisdom, as he is like to have of true, solid, entire Happiness: For his Dream will certainly prove abortive, much like that of the *hungry Man* in the Prophet, who *dreamt he had eaten, but he awaketh, and behold he is empty*. And as the Fruition of such Pleasures generally falls short of Expectation, so every such Disappointment, or balk'd Desire, is a Torment, or, to speak softly, has so much Uneasiness, as is not to be compensated by a short, empty, and sometimes perhaps only imaginary Fruition.

3dly and lastly, All such Enjoyments are *poor and mean, unworthy of a Rational Being or Nature*.

It cannot be denied, but there are Brute Creatures, that have more exquisite Organs of Sense than we Men are

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endued with, some excelling us in one of the Senses, some in another, and some perhaps in all; and as they do excel us in the Sensation of any pleasurable Object, so they do, and must of course surpass us in the Pleasure it self.

Besides, there are some of those Creatures, that, as the All-wise Creator has order'd the matter, have a much more durable Use and Enjoyment of those things, which afford the Pleasures of Sense. To give you one Instance, and but one, of many: Let a Man be never so gluttonous or voracious, he cannot eat so much, or so long as many a Brute can, and doth, and much less can he do so with Pleasure and Delight, his Appetite failing upon a Surfeit, or mere Satiety, and his Pleasure failing of course with his Appetite.

And may we not hence conclude in the first place, that if Pleasure or Happiness were to be measur'd by the Appetites or Senses, and their Satisfaction; many Brutes were much happier than any of Human Race? and if this were allow'd, might we not also conclude, that the Great Creator has been less kind unto us than to them? especially considering, that He has left them wholly

to their liberty without any restraint of Laws, or any Principle implanted in their Natures, to check or disturb them, or render 'em uneasy, in the use of their Liberty? And what would be the natural Consequence of this? Why truly, that tho' we cannot hope to arrive at the Happiness of such Brutes, it's good carnal Policy to endeavour it, and follow those (Noble!) Precedents, as far as we can; which is as much as to say, we shall act with most Reason and Prudence, when we live like Brutes that have none, or so little at best, that 'tis a matter of Dispute, whether they have any, or none: And all, forsooth! that we may attain to some poor low Degrees of the poor low Happiness of those Creatures.

But what would then become of that Pre-eminence and Empire we have always claim'd, yea, and always assum'd, and that justly, over *the Beasts that perish*? What of that Reason which naturally gives us such Pre-eminence and Empire? and that not only over the Brutes without us, but over the Brute within us also, I mean our own Lusts and Appetites. For this Brute as well, nay, rather than the others, is to be brought into good order and subjection;

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and if we will not be its Lords and Masters, we must of course be its Slaves and Vassals. Whereas by a just and prudent Government of this our Domestrick Brute, we shall shew our selves Men, and, which is more, behave our selves like Christians; and whatever is wanting in our Pleasures of Sense, will be abundantly, superabundantly made up in more Noble and Seraphick Pleasures, Pleasures as much above those of Brutes, as our Nature is above theirs: And the more willing some Men are to degrade themselves, the more are we oblig'd to assert and maintain the Superiority of our Nature, together with the Dignity and true Worth of the Soul, that Ray of Divinity, which is the Light and Glory of our Nature, and to which next under God the Body owes its very Life and Sensations, and consequently its Capacity of any sensitive Pleasures; and when the Man dies, that is, when the Soul leaves the Body, it leaves it a Lump of Clay, as very Earth as that we tread upon; and the more it was pamper'd before, it's but so much the more delicious Food for Worms.

It is, it is decreed (may our Penitent then say) I must not, and by the Grace

or

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of God will not, any longer be a Slave to my brutal Lusts and Appetites, of whose Tyranny I have already seen and felt too more than enough. And since I am allow'd the Gratification even of these, as far as is needful or expedient, I will not barely be *content*, but *satisfied* with such allowance: And whether I eat or drink, or whatever I do, I will do all to the Glory of God, to whom with my self I owe every thing I have, and the very Capacity of enjoying any thing. To this surely I am in Gratitude oblig'd, yet not so only, but in Interest likewise; for it will be my Glory to advance His. To fight under his Banner, and subdue the unruly Brute within us, is certainly the best and most glorious Victory; to command and govern our selves under Him the King of Kings, the most Noble Empire. And as this will be my Glory, so it will be my Happiness; for even here before my arrival in the Heavenly *Canaan*, I shall have some *Clusters*, some Taste of its delicious Fruit; I shall have inward Peace, and a Mind undisturb'd, and a real Sense of the Divine Favour, and the Pleasure withal of seeing my Feet at my Feet, these *sinful*

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Lusts of the Flesh I renounc'd in my Baptism. But bare renouncing is not enough : I am a Christian, and as such a Member of the Church Militant, and therefore must, and therefore do resolve to fight them, and by the help of my God I shall conquer them all. Nor is this such a difficult matter as *Flesh and Blood* may suggest ; for sure it is easier to subdue an insatiable Lust than it is to maintain it, and whatever Difficulties are suppos'd, I shall have God *Almighty* for my Helper, and *his Grace* will be *sufficient for me*, 2 Cor. xii. 9.

Besides, the greater the Difficulties are, the greater will be the Glory of Victory, and the Reward will be greater : and the very Hopes of an everlasting Reward, *an eternal Weight of Glory*, will make any Difficulties disappear and vanish ; at least, they will inspire me with such Courage and Resolution for this Christian Warfare, that I shall not think any thing too hard either to *do*, or *suffer* for it.

With such encouraging Hopes I well may, and by God's Assistance will, go on *conquering, and to conquer*, and leave the little Pleasures of Sense to those *little, narrow, creeping Souls*, that neither

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ther *expect*, nor scarce *desire* any others, and can prefer the *vilest Slavery* to that *Service*, that is *perfect Freedom*, and (which is yet more unaccountable) even to a *Crown of Glory*, to a *Crown of Glory* that *fadeth not away*.

An Address to the FEMALE SEX, &c.

I Am now come as far as I design'd, when I enter'd upon the Revival of these Papers for the Press: And I could have wish'd, that *The Lady's Calling*, a Book, which, I hope, none of our Ladies, either properly, or commonly so call'd, are Strangers to, had sav'd me this Trouble; yet finding there only one single Paragraph to our purpose, that too but a short one; and having some things to offer to their Consideration, that do nearly concern them and theirs, yet are out of the common Road; I resolv'd upon this way of addressing them, which, if it be more profitable than ceremonious, will be so

much the better, and I hope, more acceptable too.

And here I must declare, that I neither believe, nor even suspect the whole Sex, or even the generality of them, to be guilty of that foul Sin (not habitually at least) which they are here to be caution'd against. Nor shall I trouble them, or my self, with an Inquiry of little Profit, and less Civility, whether, or how far the said Sin may have prevail'd amongst them? Nor is it any part of my design to expose, or reflect upon, any particular Persons, let them be what they will; but to represent the Foulness and ill Consequences of that Vice (wherever it be found) which is the Subject of my Discourse; and if it really be of a fouler nature, or of more mischievous consequence in the Female Sex; it is but just, and it is but fit, that we make it appear to be so. And I am much mistaken, if a plain, downright, just Representation of the matter will not be of more use and influence in the recovery of such as are recoverable, than all the sweet Words in the World without such Representation. And this Method of Procedure with them is still the more necessary, because it is scarce thought civil, or decent

cent to reprove or admonish 'em in a private particular way: Whereas all such Offenders, how Great soever, are to be reprov'd one way or other; and if we, who are the Embassadors of Christ, do not execute our Commission, as occasion requires, we know what we are to expect, and are to expect what we know to be our Doom.

Indeed a just and necessary Reproof, or Admonition, well and wisely manag'd, cannot be a just Cause of Offence, in a particular private way, and much less in this; it being the Part and Office of a Friend, and in all such cases of a very faithful one too. But as I have reason to believe, that some Cautions and Preservatives of this nature may be of good use to them all, yea, and necessary to some; so I have reason to hope, that not only the most pious and virtuous, but the generality of the rest, will be well pleased with my present Design, if on no other consideration than this, that they wou'd have Piety, Modesty, Sobriety, and other Virtues, the Character and Glory of their Sex, and especially of their own Families. And I willingly own, that there are, and have been many excellent Examples of Virtue
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and Piety among them, and perhaps (for I cannot be positive) more than our Sex can pretend to. And may this be the only Contention between the two Sexes, which of them shall be more and more exemplary, in a holy, sober, and every way regular Conversation.

To what is here said, in order to a favourable Reception of what follows, I will only add this, that as we may presume, that none can be offended in such cases but the Offenders themselves; so we may presume even of These, that if they have any Candor, or Ingenuity, they will not be offended: or if there be any, who have with their Sobriety discarded those good and amiable Qualities; we may at least hope, that they have common Discretion; and if they have but that, they may please to be so kind to themselves, as not to seem offended, lest they should more than seem to confess themselves guilty.

1. Then, I would desire them to consider, how unseemly and loathsome a Vice Drunkenness is in their Sex more especially. *A Drunken Woman!* the Shame of her Sex, and the Reproach of Human Nature. Away, *a Drunken Woman!* I repeat the Words, because the bare repeating,

repeating them should be enough, one would think, to put her out of conceit with the *Thing*, and render her as loathsome and odious to her self, as she is to others. *A Drunken Woman!* how could I wish, if wishing would do, that there were a Contradiction in the Terms, or at least that we had never any other occasion to conjoin them, than that of expressing a thing that is rare, or rather not to be found in Nature: For I would have a *Drunken Woman*, and a *Black Swan* to be equal Rarities, and to bear the same Signification.

We will readily acknowledge, that neither is a Drunken Man a very seemly Sight, nay, that he is a very unseemly one. Drunkenness being loathsome and detestable in whomsoever it is found. But if it be so in Men, what is't in Women, whose Sobriety is, or ought to be, a Guard to their other Virtues and Graces? To say it is Beastly, or Beast-like, were to wrong the more sober Beasts by the Comparison: And I fear it is grown too common (not to say modish) to be call'd monstrous or prodigious; tho' in former days such Words might have been used with greater propriety. But whether we want Words to express it, or not, its

Deformity

Deformity is very well known, so well, that our Female Transgressors themselves do generally see fit, and are therefore very careful, after the old way, to wrap themselves in Fig-leaves, I mean, to hide it as well as they can, *but in vain*: For let the *Ethiopian* be dipt never so deep, and never so often, the *Black Hue* will appear, when the *Blackamore* does. And it is our next Consideration,

2. That Drunkenness is a Vice generally known, where commonly practis'd; how closely soever its Female Votaries (Slaves rather) may carry it.

Indeed there is a sort of natural Fatality in this Vice, to the making of Discoveries; for maugre all their Endeavours to the contrary, it will sometimes creep out, and shew it self in their very Faces, and sometimes make a bolder Sally into their outward visible Gestures or Behaviours: And lest these should fail, it will not infrequently seem to hide it self under some Bodily Distemper, yet so as to appear plainly enough even to an ordinary Observer; for as the Distemper by one Symptom or other betrays it self, it not seldom betrays also the Cause. And as if this were not enough, there is a little unruly Member call'd

call'd the Tongue, that cannot, or will not contain it self within its proper Bounds, but ever and anon breaks out, and discovers all, even without and against the Consent of the Heart; or if it should happen, for 'tis but a chance, that the Tongue of the Party should keep its Counsel; the Tongues of others are not so confin'd, nor will they be, but on some Pique or Difference, little or great, or for the Love of Talk, or even out of a desire of being thought sagacious, or quick of Apprehension, will blab out all that they know (perhaps more) and make up the rest with Inuendo's and Surmises.

This then being clear enough (and 'tis well, if it be not thought too clear) gives the way to another Consideration, which indeed was our principal Inducement to the present Address: For the two former, tho' pertinent and useful, did not seem to me altogether so necessary, because the Transgressors themselves have a natural Sense of the first, and generally their own Experience for the second.

adly then, I would beg of them to consider the Inconveniences and Mischiefs that attend this Vice. I do not here mean those that are common to both Sexes, and have been consider'd in the foregoing

foregoing Discourse, but such only as are more peculiar to the Female: And tho' I cannot pretend to account for them all, I shall take notice of such as seem most considerable. And the

First and Principal is this, that it naturally leads to the Sin, or rather Sins of Uncleanness; for the *Name of the unclean Spirit is Legion.*

This indeed is admirably well, tho' Lad. Calling, part 1. sect. 1. parag. 16. briefly prest, and prest home, in that Excellent Book recommended above.

And I would give you the Words, but that I may well suppose the Book it self to be where it ought to be, in the Ladies Clofet, if not also in their hands.

And if I may presume to add any thing thereto, it shall be that memorable Saying of *Cæsar*, *that it becom'd a Wife of his to be as free from the Suspicion, as from the Crime it self*, that is, Unchastity. Now do not I see any reason, why any Christian, Wife, Widow, or Virgin, should not be at least as chaste, and as free from all Suspicion of Unchastity, as the Wife of *Cæsar*, who was but a Heathen at best. Indeed as all Christians are commanded, and therefore, to be sure, oblig'd to *provide for things*
Honest

honest in the sight of Men, and to abstain from all appearance of Evil, 2 Cor. viii. 21. 1 Thess. v. 22. So all Christian Women are more especially oblig'd to abstain from all appearance of such Evil, and to avoid all occasion of suspicion.

And yet so it is, and so it will, and must be, that no Drunken Woman, whether she be call'd a Christian, or Infidel, whether she profess any, or no Religion, can be truly said to have abstain'd from all appearance of Evil, or to have avoided all occasion of suspicion in the matter now before us, that of Unchastity: For Drunkenness it self (all other proofs or grounds of Suspicion laid aside) is enough to render her Unchastity, and other Vices too, always suspicious, and sometimes (to the shame of such Females be it spoken) the matter is more than suspicious, nay, more than probable, and Drunkenness a more than probable Cause. The true Reason whereof is, that Modesty, the peculiar Ornament of the Female Sex, and the particular Guard of their Chastity, being by Excess of Drink laid aside, they become an easy Prey to any bold Invader, and their sinful Passions being at once heightened, and under no Government, it is

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no wonder if they satisfy them at the expence of their own Ruin.

Another Mischief attending this Vice is the Prejudice done to Children both before and after they are born.

This I take to be very considerable, and because it is not commonly observ'd or known, I shall take the more Pains in the Representation of it. For I must be at the trouble of finding out Words plain and intelligible to all, that is, I must labour to speak less properly than I otherwise would, and that too in matters somewhat Philosophical, industriously avoiding such Terms, as however familiar to Scholars, are not so to the Sex I am concern'd for. But as I value not the Trouble, so neither would I stick at much greater Improproprieties of Speech, tho' it were but to gain one Convert, where I have hopes of many.

Now I have something to say to the Mother, and something to the Nurse, and something also to both together; tho' indeed what is said to either of the two, may be apply'd to the other, the Nourishment, and consequently the Life and Health of the Child depending upon both alike. As for the Mother,

Plain it is, that Children, before they
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are born, can have no nourishment but what they have from her: It is also as plain, that what Nourishment they have from her must be from that Meat and Drink whereby she is nourish'd her self. And hence it will follow, that if Child-bearing Women are us'd to strong Liquors, the little Embryo's, their Children unborn, must and will have a share. And since the proper and chief Diet of Children, for a considerable time after they are born, is *Milk*, a soft and weak Liquor, but a Diet of Nature's own providing, and therefore, to be sure, most agreeable to the weak and tender Constitution of Infants; we may reasonably conclude, that strong inflaming Liquors can by no means be agreeable to them before they are born, that is, when their Constitution is yet more weak and tender. Accordingly do we observe, that the Children of poor labouring Women, that do seldom, if ever, drink any such Liquors, are generally more strong and hearty, and thrive much better, than those of Great Persons, who *fare sumptuously every day*; and that whether they do, or do not drink to any great Excess, or to the apparent prejudice of their own Health, but especially if they do.

do. And perhaps upon a narrow Examination into those matters (which, tho' it may not be civil or proper for others, is very proper and requisite too for the Parties concern'd, as far as they are concern'd) it would be found, that this is, and has been, the true immediate Cause of the Ruin of many Great Families, I mean, of the want of Children to succeed in such Families, who might, and in Human probability would, some of them have liv'd to see their Childrens Children, if the Mothers, or Nurses, or both, had been less indulgent to themselves, or else had been dieted, as we are told they have been, and perhaps still are in a certain Country.

China.

And if the Men of that Country, who are so strict in this matter, did surpass us in all other Points of Wisdom, as they seem to do in this, they would have much better reason to say (what now we call boasting) that *they have two Eyes*, and we *Europeans but one*: For I think it will be allow'd by all that are vers'd in those matters, that their Country is the most populous of any in the whole World; and whatever other Causes be assign'd of their being so numerous, such Care of their Women may

may, for any thing I see, be reckon'd among the chiefest. Be that as 'twill (for I am not so well acquainted with their Method, as to recommend, and much less to press it here) I could heartily wish, that our Ladies of all sorts would be pleas'd, for the sake of their Families, as well as their own, to diet themselves; I mean, that they would please but to confine themselves to such a low, regular Diet, as is necessary, and therefore reasonable, in such cases, and as, I doubt not, some, nay, many of them, do. This, this would become them as Christians, and especially as Christian Ladies; nay, this would become them also as Women, and more particularly as Mothers, and not improbably continue some of them, if not make them, Mothers: For as they cease to be Mothers, when their Children are gone (they *were* Mothers, but *are* not) so they will less deserve the Name, if their Children die by the means here suggested.

As for the Nurse,

I would observe, that those hot spirituous Liquors, which are not perhaps too strong for her, but especially those that are, must needs be too strong for
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the Child. For the Nurse's Milk is nothing else but the Meat and Drink she took in, which, tho' they be somewhat alter'd and prepar'd in the Stomach, and other Passages to the Breast, for the Nourishment of sucking Infants, are not so alter'd, as to lose their Natures, or prime Qualities. For (to clear this by Experiments so often try'd, that we may call them plain Matters of Fact) let a Nurse take a Medicine that is of a purging Nature, it will purge the Child that is suckled, and that too, when it is not so strong as to purge the Nurse herself: Or, let her drink burnt Wine, or other Liquors of a high strong Taste and Smell, and the very Taste and Smell will be soon communicated to the Milk which the Child is to suck. And can it then be imagin'd, that strong enflaming Liquors taken by Nurses, will not affect, will not prejudice their weak and tender Infants? No, no, it cannot, at least it cannot rationally be believed: And if it cannot, is it not advisable, nay, is it not necessary, that as the Mothers, so the Nurses too, if they be not the Mothers, should be confin'd, or rather should confine themselves, to such Rules of Sobriety as they are otherwise

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wife oblig'd to by Religion Natural and Reveal'd, and all the Tyes imaginable, that Reason and Interest, or any thing else, can lay upon them ?

And yet will the Course here recommended be still more necessary, if it shall appear, that besides the Prejudice done to the Health and Lives of Children by such Mothers and Nurses, there is

Another of yet more mischievous Consequence, I mean the immoderate Love of Strong Liquors, which with the Liquors themselves seems to be infus'd, or communicated to them, shall I say from the very Cradle ? No, but from the very Womb that bare them. Nor do I see how any such Nurses, or even such Mothers, can avoid this Charge. For Custom, as it is proverbially and truly said, is a second Nature ; and what is suckt in with the Mother's Milk, is become also proverbial, to signify, or express our Love and Adherence to any thing. Not that these, more than divers other Proverbs, do hold universally : For all Natures, or Dispositions, are not alike ; and there are innate Antipathies and Aversions in some Persons to such things as are very agreeable to
E others.

others. But 'tis too much, if in the present Case they do hold of any Children so us'd: And if they should (as for any thing our Females know, they may, and do) would it not be a fine Story! that our young Sparks are tipling and carousing it in their little dark Cells, and when they are usher'd into the World, are treated at the same rate by their jolly Nurses; and thus come to a Love of Strong Liquors before they can call for them, or even see them. How fine or strange soever this Story may seem, I do more than suspect there is too much of Truth in it. For (not to trouble our Female Readers with such Reasons as might be offer'd, if they were not too Philosophical for them) the extraordinary, and otherwise perhaps unaccountable, Love and Desire of such Liquors, in some Persons above others, and that while they are in the State of Childhood, as well as when they are grown into Men, may not improbably be ascrib'd to so early an Use of them, especially in conjunction with other Causes.

A *Roman* Historian of good
 Dion. Repute tells us, that *Caligula's*
 Nurse us'd to rub her Nipple with Blood,
 and

and made him suck it together with her Milk; and observes thereupon, that he not only became afterwards a Man of Blood, a Monster of Cruelty; but thro' an insatiable Desire of Blood, would with his Tongue suck and lick off the Blood that stuck upon his Sword or Dagger.

These Cases are so near a-kin, that the Application is easy, and may be left to the Reader.

Admit however, that the matter in hand, I mean the Prejudice of Children here suggested, is not so evident and clear as the former; yet supposing it but doubtful, all Mothers and Nurses were not a little oblig'd to such a low regular Diet as is here recommended, if indeed they had not otherwise been oblig'd thereunto: Because whatever is doubtful may be true; and if this proves true, as I'm persuaded it will; it will be too true, that many Children, and those more especially of greater Births and Fortunes; may be ruin'd by a vicious Disposition, deriv'd from a more vicious Habit, of such, as do indeed make it a doubtful Case, whether they are more Fosterers or Destroyers.

But if we should prove mistaken in

this particular Point, the rest surely are, or ought to be, sufficient, abundantly sufficient to induce them to such a low regular Diet, such a pure and undissembled Sobriety, as they are so many other ways oblig'd to.

Another Mischief, or Inconvenience, and that common to all our Female Transgressors, and almost peculiar to them too, is the Prejudice done to their own Health, and Lives also, by such Excesses, over and above the ill Effects above-consider'd, common to both Sexes.

And here it would be remembred, that whatever Distemper they do lie under, if Drunkenness be the Cause, they are extremely loath to discover it, even to their Physicians themselves, how necessary soever such Discovery may be to their Cure.

And if they will be pleas'd with a true Story, and such as will give no just Offence to any; I can tell them of a Doctor of mine Acquaintance, who had run into an Error of this nature, only because he could not suspect a Gentlewoman of good repute, and great Virtues, to have been us'd, as it seems she had been, to Ale somewhat strong for her ordinary Drink; I do not mean
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to Excess: An Error, that might perhaps have prov'd dangerous, if a particular Friend of hers, and mine too, had not perceiv'd it in time, and told the Doctor the plain Truth, which oblig'd him to alter his Method of Cure.

This Account I formerly had from that particular Friend, on occasion of some Discourse that had past between us of the miserable Condition of such Women as are addicted to such Liquors: And as she gave it me then as an Instance, so I give it now to all, or any of her Sex, yet not as an Instance only, but a Preservative withal. And if there be, as no doubt there are, many more considerable Instances; the more numerous and considerable they are, the more should they oblige our Females to a better and a safer Course. For surely they had better be wise by the sad Experience of others, than their own; and would they take occasion from thence to consider well their own Case, and reason it with themselves in the following manner, it's much to be hop'd they would come up to our Design in the following Resolution.

‘ I do plainly perceive, that as
‘ Drunkenness is the Cause of many
‘ Diseases, so it’s such a Cause as we
‘ Women are asham’d to own, and to
‘ save our Credit do often venture,
‘ and sometimes more than venture
‘ our Lives: For the Truth is, when
‘ we impose upon our Doctors, we
‘ put a greater Trick upon our selves.
‘ But is Drunkenness indeed such a
‘ Vice as we have reason to be *asham’d*
‘ of? Alas! that is past doubt, and
‘ we are all sensible of it: But why
‘ then do we not leave it for *shame*?
‘ We are told, and have good reason
‘ to believe it, that there is no Drin-
‘ king in the other World: And can
‘ we then think, that it was design’d
‘ to be our main Business and Enter-
‘ tainment in this? Or that it ought
‘ to be valued above our Honour, a-
‘ bove our very Lives, yea, and Souls
‘ too? No, no, we cannot think so:
‘ *This our way is our Folly*, and cannot
‘ be the result of any serious Thoughts:
‘ For are we utterly unfit and unpre-
‘ par’d for Death? and can we seri-
‘ ously resolve upon a yet longer con-
‘ tinuance in such Courses, as will pro-
‘ bably

‘ bably shorten our Days, and certain-
 ‘ ly bring us to that Place of Tor-
 ‘ ment, where we shall eternally
 ‘ crave, and eternally want, even a
 ‘ Cup of cold Water, to cool our
 ‘ inflam’d Tongues? It’s a plain case
 ‘ then, that we must either leave such
 ‘ Courses, or leave this World before
 ‘ our time, or else live in it, as if
 ‘ we were out of it (closeted or re-
 ‘ tir’d) or, which is yet worse, and
 ‘ least of all agreeable to the Mode-
 ‘ sty and Genius of our Sex, live in
 ‘ open Shame and Disgrace, and after
 ‘ all, that is to say, after a short,
 ‘ lewd, scandalous Life, be lost and
 ‘ swallow’d up in an Eternity of
 ‘ Shame and Woe? And is it not
 ‘ then as plain a Case, that if we
 ‘ have any true Kindness, even for our
 ‘ selves, we must leave such Courses?
 ‘ *It is, it is:* and therefore I for my
 ‘ part am resolv’d to leave them,
 ‘ and to leave them immediately. For
 ‘ if *Sin lieth at the Door*, who knows
 ‘ but that Grim Death may be there
 ‘ too? and then where am I?

‘ Nor will I only reform my self,
 ‘ but use my best Endeavours to re-
 ‘ claim others of my own Sex and
 ‘ Acquain-

‘ Acquaintance, especially those, whom
 ‘ I have any wise encourag’d and coun-
 ‘ tenanc’d in such Courses.

‘ And as for my Daughters, or o-
 ‘ ther Young Women, that are, or
 ‘ ever shall be under my Charge, I
 ‘ will do what in me lies to keep them
 ‘ from that Rock, whereon I have
 ‘ been so near splitting my self. And
 ‘ forasmuch as I have found by Expe-
 ‘ rience, that the frequent Use of
 ‘ Strong Liquors begets Love and De-
 ‘ fire, and these by degrees grow in-
 ‘ to a Habit, which will not easily,
 ‘ and may never be remov’d; it
 ‘ shall be my care to prevent any
 ‘ thing of that nature in them: Or
 ‘ if their Case is past that, what is
 ‘ too late for Prevention must be done

Small Beer. ‘ for the Cure, and a good
 ‘ constant cooling Diet-drink
 ‘ prescrib’d. I am but too well satisf-
 ‘ fied of the Inconveniences that at-
 ‘ tend the Use of Strong Liquors in
 ‘ young Women, married or unmar-
 ‘ ried; and if I had been restrain’d
 ‘ from them my self, as I ought to
 ‘ have been, when I was of their
 ‘ Age, I might have liv’d more like
 ‘ a Christian Matron, and perhaps
 ‘ have

‘ have equal’d the Best of my Sex.
‘ But instead of complaining of my
‘ Parents or Governesses, I will take
‘ care for the future to discharge the
‘ Office of a good Parent and Gover-
‘ nefs my self. No Liberties shall be
‘ allowed any under my Inspection,
‘ but what may become their Sex,
‘ their Quality, and Age: No drink-
‘ ing of Healths at my Table, the
‘ too common Practice of some Young
‘ Women in my Neighbourhood. For
‘ neither Respect to Friends, nor even
‘ Loyalty to our Prince, nor any thing
‘ else, can be a sufficient Reason or Pre-
‘ tence for Young Women to expose
‘ themselves to such Temptations, as are
‘ sometimes too strong for our Grave
‘ Matrons themselves, my old former
‘ *Self* not excepted. No, no, since
‘ our Sex is, by the Laws of Civility
‘ receiv’d among us, privileg’d from
‘ Solicitations of that nature, we were
‘ utterly inexcusable, should we run
‘ our selves into those very Tempta-
‘ tions from which we are so privi-
‘ leged. And if our Younger Females
‘ are ordinarily allow’d a Glass or two
‘ at our Tables, they may come by
‘ degrees to a liking of the Liquor;
‘ and

‘ and when they are once come to
 ‘ that, they will be apt to allow them-
 ‘ selves yet more in a Corner: And
 ‘ perhaps the very Place of their *De-*
 ‘ *votion* (the Closet!) will be made
 ‘ the Place of their *Debauchery*, and
 ‘ the *Prayer-Book* it self justled out to
 ‘ make room for the *Bottle*.

‘ Such things, no doubt, have been
 ‘ done, and therefore may be again.
 ‘ And then will it be no wonder, if the
 ‘ most Devout and Virtuous of our
 ‘ Sex are sometimes charg’d with Hy-
 ‘ pocrify for the Faults of others,
 ‘ especially by a prophane or loose
 ‘ sort of Men, that have ill Designs
 ‘ upon us, and would make us as bad
 ‘ as they represent us.

‘ The truth is, (and ’twere in vain
 ‘ to deny it) Hypocrify is a Vice too
 ‘ prevailing among us; nor can it
 ‘ well be thought strange, if the Rea-
 ‘ son be consider’d. We Females are
 ‘ all oblig’d to a greater Strictness and
 ‘ Modesty of Behaviour, if for no o-
 ‘ ther Reason than this, that we may
 ‘ prevent all foul Attempts upon our
 ‘ Persons: And since we are so oblig’d,
 ‘ and cannot but know that we are;
 ‘ ’tis not, as I said, at all strange, if
 ‘ some,

‘ some, if many of our Sex do make
‘ up in Pretence what they want in
‘ Reality. For tho’ there are, and
‘ have been in all Ages many truly
‘ Devout and Virtuous Persons among
‘ us, yet the greater part of *our* Sex
‘ perhaps, as well as of the *other*, ne-
‘ ver were so, but when they were
‘ purg’d by the Deluge, nor, I fear,
‘ ever will. However, as a Form of
‘ Godliness is necessary in all, so a
‘ mere Form is better than none, at
‘ least it’s more tolerable, in our Sex
‘ especially, than open Prophaneness
‘ and Debauchery. But if we will be
‘ as good as we pretend, and ought to
‘ be, we must to the *Form* add the
‘ *Power* of Godliness. And they that
‘ are thorough-pac’d Hypocrites, and
‘ do perform all the outward Acts of
‘ Religion for Shew, may with greater
‘ Satisfaction, and infinitely greater
‘ Benefit to themselves, perform the
‘ same Acts with an Eye to God’s Glo-
‘ ry, and their own chiefest Good,
‘ which they now do for Ends not less
‘ vain than unworthy. And then
‘ would they be Religious in deed
‘ and in truth; then would they be
‘ Acceptable, yea, and Amiable too,
‘ in

104 *An Address to, &c.*

‘ in the sight of God, as well as of
‘ Men: Then would they recommend
‘ themselves to the Divine Favour and
‘ Protection; and, in a word, take
‘ the ready, sure, never-failing way to
‘ Heaven, that Place of infinite Pu-
‘ rity and Happiness, which is, or
‘ ought to be, the hearty Desire and
‘ chief Aim of us all.

God of his infinite Goodness grant,
that it may.

Soli Deo Tri-uni Gloria.

F I N I S.

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